A TREATISE, of the great and Generall day of Iudgement.

Neceſſary for euery Chriſtian, that wiſheth good ſucceſſe to his ſoule, *at that great and terrible day.*

By HENRY GREENVVOOD, Maiſter of Arts, and Preacher of the word of God.

The fifth Impreſſion, Corrected and Amended, by the Author.

Whereunto is added a Comfortable Expoſition of the Lords Prayer, by the ſame Authour.

MATH. 12.36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Iudgement.

LONDON.

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TO THE

Right Worſhipfull and my very good friends LESTRANGE MORDAVNT *of Maſſingham* hall, in the County of *Norfolke* Eſquire, and Mriſ. MARGARET MORDAVNT his louing Bed-fellow,

Eternall wel-fare, and euerlaſting happineſſe in Chriſt Ieſus our Lord and Sauiour.

BEING *earneſtly requeſted, and often intreated (right worſhipfull) by many of my good friends, to put in Print this ſmall Treatiſe of the Generall day of Doome, which I lately Preached, and in publicke place deliuered: I haue (being ouercome with their perſwaſions) condeſcended to their earneſt demand, although very vnapt & exceedingly*

exceedingly vnworthy for the penning of so worthy a matter. Wherefore I haue made choise (craving pardon for my presumption herein) of your wel-disposed worship at this time (being the Alpha *of my tender and slender endeauours) to sound in your sacred eares this last & generall Trumpet, and to Dedicate to your Worships the same, both in regard of the demonstration of my true vnfained and lasting thankefulnesse to your benigne worship (for saith* Seneca: Beneficium hominem gratum semper delectat, ingratum semel: id est; *A thankfull man will alwaies remember a benefite, but an vnthankefull person will soone forget it) for your extraordinary kindnesse bestowed vpon mee,* Absque vllo demerito, *without any desert in the world: as also in regard of the great affection, good deuotion, and thrice welcome entertainment you beare to diuine spirituall tractates which appertaine to the euer-*

lasting

lasting blisse of the soule, accounting them blessed which bring glad tydings of saluation. I desire therefore (idque more humillimo, *in most submisse manner*) *this one thing at your Worships hand, that you would* (*pardoning my boldnesse*) *vouchsafe* æqui bonique consulere, *to take in good worth this simple and slender gift. Which thing if your Worship shall vouchsafe to doe, it shall not onely bee an encouragement to my future proceedings, but also it shall be* Vinculum indissolubile, *an inuincible bond to tie me in all duty, and in all loue to your Worship*: dum memor ipse mei, dum spiritus hos regit artus; *so long as life shall last. Thus humbly taking my leaue of your good Worships,* (*nothing doubting of the goodnesse of your natures in the acceptance of these my first presented fruits*) *I commit you with yours to the safe protection of the Almighty, alwaies begging before the*

throne of his most glorious Maiesty that he would in this life, infuse his holy Spirit with all his graces into your hearts abundantly, and in the world to come, crowne you with the crowne of immortall glory, and that for Christ Iesus his sake, our Lord and onely Sauiour, Amen. From Sampford Magna in Essex, this 30. of April. 1606.

Your Worships in all duty for euer to command:

HENRY GREENEWOOD.

A Treatise of the Great and Generall day of Iudgement,

necessary for euery Christian, that wisheth good successe to his soule, at that great *and terrible day.*

MATH. 12.36.

But I say vnto you, that of euery idle word that men shall speake, they shall giue an accompt thereof at the day of Iudgement.

MAn in regard of the corruption of his nature, through the fall of his great Grand-father Adam, (who was the soule of Man-kind, the Parent of sinne, and the author of death to all his posterity, for as much as we were all in *lumbis Adami*, in his loines) as he is subiect to all sins whatsoeuer,

soener, so is he especially addicted to the sin of security and carelesnesse. Therefore as Adam sleeping securely in his transgression, and hiding himselfe from the presence of the Lord behind the bush, had great need of that watch-bel from God, (to rouze him from the sleep of sin, & call him againe vnto God) *Adam vbi es?* Adam, where art thou? So as necessary for euery sinneful Adamite (to raise him vp from the sleepe of sin wherein he was borne) is this notable Memento, this worthy rehearsall of the great and terrible day of Doome: But I say vnto you, &c. Which words of our Saviour Christ, spoken to the Scribes and Pharisees (who would not beleeue y^t he wrought these miracles, by the powerfull spirit of God; but slanderously and contemptously told him to his face: that he did cast out deuils through Beelzebubs name) are as much in effect, as if he had said on this manner: If account must be rendred at the day of Iudgement of euery idle word that men shall speake, then much more of blasphemous words: But I say vnto you, that of euery idle word, that men shall speake, they shall giue account thereof at the generall

Gen 3.9.

Mat.12.24.

day

day of Iudgement: *Ergo*, much more of blasphemous words as yours are, in saying that I cast out diuels, through the name of Beelzebub.

So that these words of our Sauiour are nothing else but a true proposition & sound argument drawne A minore ad maius, whereby Christ doth proue the greatnesse of punishment that should befall the blasphemous Pharisées, in regard of the greatnesse of their sinne.

In which portion of Scripture, foure things necessarily must bee considered.

1 The persons that must giue account, who they be.

2 Of what things these persons must giue an account.

3 To whom this account must bee giuen.

4 When this account must be giuen.

1 The persons that must giue an account, they are expressed in this text in generall, to bee men: That men shall speake. Men, ye all men must giue an account, as we may reade in the epistle of S. Paul to the Corinthians: We must all appeare before the tribunall seat of Christ, that euery man may The first part. 2. Cor. 5. 10.

may receiue according to his workes. All men, none excepted, of euery age, of euery sexe, and of euery Nation, rich and poore, Princes, and Common people, Noble, and Ignoble, all that haue ben from the beginning of the world, and shall be to the end of ỹ same, shal appeare before Christs Iudgement seate, and giue an account euery one
Heb. 9. 27. for himselfe to God: For, It is appointed vnto men once to die, and after that commeth Iudgement. As it is therefore most sure, that all men must die, so is it sure that all men must come to iudgement.

This is the seuenth Article of our faith
Article 7. to beleeue: that Christ shall come from heauen to iudge the quicke and the dead: by the dead, all those are to be vnderstood that shall be found dead at the second comming of Christ; by the quicke, all those are to be vnderstood, that shall be found liuing at his
Augustine. second comming. Augustine in his Enchiridion to Laurentius, chapter 55. saith, that this Article may be expounded two waies: either by the dead (saith he) may be meant those that shall be found corporally dead: and by the quick, those that shall be found corporally liuing at Christ comming: or

(saith

(saith he) by the dead may be meant those that be dead in sinne, According to that in the Gospell of Matthew: Let the dead bury their dead: And by the quicke, those that bee dead to sinne, and liuing by faith, according to that of the Prophet Abacucke, the iust shall liue by faith. But this exposition is not agréeable to the simplicity of ẏ Créed. Yet notwithstanding true it is, that both the godly and the wicked shall come to iudgement: for by the power of Christ, all men shall be raised vp: the holy Angels with the great sound of a trumpet shall bée sent forth into all the world, and they shall gather together the Elect, from the foure quaters of the earth, from one end of the heauen to the other. Then shall Christ separate the Elect from the Reprobates, the wheate from the tares, the corne from the chaffe, the Lambes from the Goates, the iust from the vniust.

Mat. 8. 22.

Haba. 2. 4.

Mat. 24. 31.

Mat. 13. 40.

So that you see, that the godly and the wicked, yea all men whatsoeuer, shall appeare before Christs tribunall seate, and giue an account of themselues and for themselues to the terrible Iudge.

Ob. Some, notwithstanding, may obiect

Obiect.

iect against this doctrine deliuered, and say as it is in Iohn: That he that beleeueth in Christ, shall not bee iudged, or shall not come into iudgement: and so by consequence all men shall not be iudged.

Iohn.3.18.

Answere. Ans. To which I answere, that Iudgement in that place of Iohn, as in many other places of sacred Scriptures is taken for condemnation; in which sence true it is, that hee that beleeueth in Christ Iesus, hee that is ingrafted into Christ by a true and liuely faith, he that is flesh of his flesh, and bone of his bone, one with Christ, and Christ with him by the spiritual coniunction of the Church with Christ, this party shall not come into iudgement, scil: condemnationis, that is of condemnation; in iudgement he shall not be confounded, condemned, or ouerthrowne: but he shall come in iudicium absolutionis: that is, Into the iudgement of absolution: In iudgement he shall stand out, hauing on the white robe of Christs righteousnesse, and being couered with the wedding garment of Regeneration. The truth of which doctrine, the Preacher affirmeth, saying: God wil iudge the iust and the vniust; the iust vnto sal-

Eccle.3.17.

tion,

tion, and the vniuſt to damnation. Seeing then ỹ all muſt be brought to iudgement, let no man think with himſelfe, that it may be poſſible for him to eſcape this dreadfull day: whether ſhall he flie from the preſence of the Lorde If he aſcendeth vp to heauen God is there, if he go downe to hel, God is there alſo, if he take the wings of the morning, and flie to the vttermoſt parts of the ſea, God will find him out there alſo. For God is euery where, he is in heauen by his glory, he is vpon ỹ earth by his mercy, he is in hell by his iuſtice: God is vbique & nuſquam: he is euery where by his power and wiſedome, but no where in reſpect of circumſcription of place being a Spirit. In earthly and terreſtriall courts, a man may haue his proctor; but then we muſt (volentes nolentes: whether we will or no) perſonally appeare and pleade for our ſelues. Pſal. 139. 7. 8. 9.

In terreſtriall Courts, bribes many times blind the eies of the wiſe, and for a litle greaſing ỹ fiſt of the Magiſtrate, many times ſmall faults, nay (by your leaue) great and ſcandalous crimes may be winked at: but at this great court of heauen, the Iudge will not bee partiall to any: For Rom. 2. 11.

God

God hath no respect of persons: **Hee will execute iust iudgement vpon all men, as** Psal. 58.9. **the Psalmographer speaketh:** With righteousnesse will hee iudge the world, and the people with equity. **Bribes, friends, intreaties, howlings, cries, lamentations, nothing will then preuaile, but a pure heart, and a spirit vpright: yea the damned in hell confesse the same:** *Quid profuit nobis superbia? quid diuitiarum copia?* What hath pride profited vs? or what hath the pompe of riches done vs good? **alas these cannot saue our soules.**

Let the Atheist, therefore mocke God neuer so blasphemously, let the Sadduces brag of no resurrection, no Angell, no Spirit neuer so schismatically; let the Epicure sing that cursed Epitaph of Sardanapalus **neuer so beastly,** *Ede, lude, bibe, charum præsentibus exple, delicijs animum post mortem nulla voluptas:* **that is;** Eate, drinke, play, bee merry, liue in all kind of pleasure, for after death there is no pleasure. **Yet notwithstanding let all these miserable wretches know, that there will come a day, and that a dismall day, wherein they shall giue an account of euery idle word.**

Alas,

Alas, lamentable world, that men should thus murther their deerest darlings, I meane their soules which Christ hath boldenso deere, that men should with Esau sell their birth-right, and heritage of Heauen, for a messe of pottage of worldly pleasure: that men should delight in wallowing (with the Sow) in the mire of sinne, and (with the dog) in swallowing the vomit of iniquity: and so purchase to their soules & bodies euerlasting torment in the lake vnquenchable, whereas they should aboue all things seeke the kingdome of God and the righteousnesse thereof, that they might haue heauenly mansions, at the great day of account. 2. Pet. 2. 22

Let euery Christian therefore bewaile the great wickednesse of this world, and lament the foule iniquity of these daies, lest it be said of vs, as of the carelesse & graceless Christian: *Cadit Asina, & est qui subleuet, periit anima, & non est qui cogitat:* If an Asse falleth vnder his burthen, there bee some that will diligently help it vp againe, but if a soule perish no man regardeth it.

Men are like the Horse, Asse, and Mule, that haue no vnderstanding, the more is

the

Psal.119. 137. the good mans griefe, Dauid his eies gushed out into riuers of water, because men kept not Gods Law. The Prophet Ieremy cryeth out on this manner: My belly, my belly, I am pained euen at the heart, I cannot be quiet, because my people is a foolish people, they are wise to do euill, but to do well they haue no knowledge.

Ier.4.19. 22.

Monica. That godly Matron Monica, S. Augustines mother wept daily, and prayed for her sonnes conuersion; for he was before his conuersion a Manichée.

So likewise it is the duty of euery Christian to desire the conuersion of their brethren, and to bewaile their wretched estates.

Sinne neuer more, then in these our daies of the Gospell, abounded: the greatest part of the world are Sathanists, diuels in conuersation, worshippers of that vgly beast, That hath seuen heads and ten hornes, whose badge is blasphemy: of the damned serpent, The Prince of the Aire, the grand enemy of Mankind, that goeth vp and downe like a roaring Lyon, seeking whom he may deuoure, Yea S. Iohn saith, That Whatsoeuer is in the world, is either

Apoc.13. 14.

Ephe.2.2.

1.Pet. 5. 8.

1.Ioh.2.16.

the

the concupiſence of the fleſh, or the concupiſence of the eie, or the pride of life: *hæc tria pro trino numine mundus habet:* This is the Trinity which the world doth worſhip: In ſtead of God the Father, God the Son, and God the Holy Ghoſt: the world doth worſhip the diuell, the world, and the fleſh: ỹ concupiſence of ỹ fleſh, that is, carnal luxury; the concupiſence of the eie, that is worldly couetouſneſſe; and the pride of life, that is helliſh and diueliſh ambition.

The way to hell is a broad and a wide way, and whole multitudes walke in the ſame: but few there be that can find out the narrow way of amendment of life: the Heathen man could ſay this: *Plurima peſſima*, the moſt are the worſt: *Pretioſa non ſunt numeroſa*, good men are odde men: Waſps and Hornets ſwarme, but few painefull Bées are to be found, that treaſure vp the hony of good workes in the hiue of their hearts, and come laden home with the ſame, as Virgil writeth of the Bées: At ſeſſæ multa referunt ſe nocte minores, cruda thymo plena. *Ariſtotle.*

No maruaile therefore, if Dauid cried out to the Lord for helpe in his daies: ſaying:

Psal. 12. 1. ing: Helpe Lord, helpe, for good and godly men decay. The world therefore may be compared to the earth.

Compar. Aske the earth, and it will tell thée, that it doth affoord much matter for base pots, but very little stuffe for Gold; aske the Gardiner and he will tell thée, that he hath more Nettles then Roses, more Weeds than flowers, more brambles then Vines: Yea, aske thine owne conscience and it will

Note. tell thée, that there is, *Magna plenitudo hominum, sed magna solitudo bonorum: id est*, There is a great plenty of men, but there is as great a scarcity of good men. A good man

Iuuen. is a Phœnix, he is *Rara auis in terris, nigroq; similima cygno*: A rare bird, a blacke Swan. We haue many couetous churles that will (with the fole in the Gospell) commend their soules to Plutus, that was called of the heathen, *Deus diuitiarum*. The God of riches; but more fitly hee is *Dæmon diuitiarum*, the diuell of riches: and thinke themselues safe when they haue spoken peace to their soules on this manner. Soule take

Luk. 12. 19. thy rest, for thou hast goods laid vp for many daies: Making their chest their heauen, & their pictures their God. We haue many

Achabs

Achabs, Tyranicall extortioners, deuourers of their brethren, eating them vp like bread. Many adulterers, as appeareth by ꝑ great number of Bastards in this Realm.

Many rebellious traytors, and Antichristians conspirators; as did appeare by the gunpowder-treason.

Many conceited Herods, many proud Nebuchadnezars, and many vaine-glorious Iezabels, many swearers, for-swearers, drunkards, mocke-gods: Many wch haue (in a word) damned hel-hounds, cursed caytifes, & most miserable miscreants.

How litle do these lamentable wretches thinke of the day of account? how little do they imagine of that woefull sentence, Go from me yee cursed, &c? the Lord grant to all men (one with another) his grace, that they may haue this Scripture alway sounding in their eares. Of euery idle word that men shall speak, they shall giue an account thereof at the day of iudgement.

The consideration of this last day made Ierome afraid to offend: Whether I eate or drinke (saith he) or whatsoeuer I do else, me thinkes I heare this saying sounding in mine eares, Arise yee dead, and come to *Ierom.*

iudgement: The which when I consider, it makes me quake and shake, and not dare to commit sinne, which otherwise I should haue committed.

O that men would remember their end, then they should neuer offend: O that men would alwaies set before their eies, the quatuor nouissima: the day of death, the day of iudgement, the ioies of heauen, and the torments of hell: then would not men liue so loosely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men. Thus much shal suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they bee: namely, all men whatsoeuer. But I say vnto you, that of euery idle word that men shall speake, they, &c.

The second part.

2 Of what things we must giue an account.

There must an account be made of many, yea of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, according to that of Salomon: There shall inquisition

Wisd. 1. 9.

sition be made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement.

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue performed the same, and though hee had not actually broken Gods commandement: it was necessary that the second Adam (who is the raiser of our ruines, the ransome of our offences, and the restorer of life) should come, and suffer the tortures of hell (as he did) or else, we with Adam, had gone the high way to eternall misery. No maruaile therefore if our Sauiour Christ accounted him an adulterer that lusted after a woman, saying: Whosoeuer looketh on a woman to lust after her, hath committed adultery with her already in his heart. It is the malitious nature of the diuell (as saith Bernard) to intise men to mischiefe: *Daemonum est mala suggerere, nostrum est non consentire.* It is the property of the diuell to intise and suggest men to euill, and it is our parts, not to consent to his intisements, but to resist them manfully, according to that of Peter, Whom resist yee stedfast in faith. The diuel

Mat. 5. 28

Bernard.

1. Pet. 5. 9

outwardly by the world, and inwardly by the corruption of nature, both daily allure vs to sinne. Now if we consent to those his wicked motions (whether wee performe them outwardly in act, or no) before God we haue committed the sinne: according to
Ioh.3.15. that of Iohn, He that hateth his brother is a man-slayer: because in will, in wish, & in desire, he hath already slaine him, although he doth not bring it into outward act, either for feare of the law of man, in that case, or for want of iust and fit opportunity for the effecting thereof. Yea the sinne of thought, the sinne conceiued in the heart of man, is not onely a sinne, but it is the roote
Mat.15.11. and beginning of all sins whatsoeuer: for it is not that which goeth into man, that defileth him, but that which commeth out of him, that is: that which proceedeth from the heart of man.

The Ladder of sin. The diuell first suggesteth, after suggestion, commeth cogitation; after cogitation followeth affection: after affection followeth delectation: after delectation followeth consent: (Now is the sinne of thought fully committed:) after consent followeth operation; after operation followeth custome, after

ter custome followeth desperation: after desperation followeth defending of sins committed: after defending of sins committed, followeth vanting, boasting, and glorying in sinne, which is next to damnation it selfe: Thus the heart is the fountaine, from whence springeth all sin whatsoeuer.

Yet haue we not many wicked ones in this world, that thinke the sinne of heart either to be no sin at all, or else, but a small sin, that shall neuer be brought in question at the day of account? But let all these know, that, as of euery idle word, so of euery wicked and sinnefull thought conceiued and nourished within the heart of man, with full consent to the performance of the same (for their is no sin that can be committed without consent had) men, yea all men must giue an account.

I giue all men therefore (to the good of their soules) this good counsell of Salomon, Keepe thine heart with all diligence, for thereout commeth life: If thou keepest it not diligently and warily, there-out will proceed death, I meane, sinne, whose wages is death. The heart is a Mill alwaies Prou. 4. 2 Rom. 6. 2

grinding either good corne or bad, either good thoughts or bad: therefore keepe it diligently for thy soules sake; let it meditate in the law of God day and night, abandon all wicked motions, that at the day of iudgment thou maist bee pure bread, and fine manchet for the bread of life, Christ Iesus his table in heauen: The Lord grant this to mee the writer, thee the reader, and to euery hearer of it.

2 Wee must giue an account of our words.

Of euery idle word that men shall speak, &c. Diuers of the learned writers haue diuersly commented of this idle word, what it should be: one, affirming one thing, another, another thing. Therefore I will (in a word) set downe the opinions of some of them, not incongruent, neither disgreeable to the holy Scripture.

Word.

Gregory. Gregory saith, that *Verbum otiosum est, quod iusta necessitate, & pia vtilitate caret:* That is (saith he) an idle word, which is spoken either without iust necessity, or godly profit.

Ierome. Ierome saith, that *Verbum otiosum est, quod sine vtilitate loquentis vel audientis profertur,*

fertur, that is (saith he) an idle word which is spoken either without edefication of the hearer or speaker.

Basil. Basil, *Omne verbum quod non conducit ad propositam vtilitatem, vanum est & otiosum*, that is, euery word, which belongeth not to an entended profite, is a vaine and an idle word.

Caluin. Maister Iohn Caluin saith, that *Sermo otiosus pro inutili sumitur, qui nihil ædificationis vel fructus affert, id est*: An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. So that from these descriptions of holy men, I do describe an idle word on this manner.

Verbum otiosum est, quod ad bonam rem non pertinet: quod non facit ad gloriam Dei viuentis: quod inutile est & infrugiferum: quod nec loquentem nec audientem edificat: id est, An idle word is that which doth not appertaine to a proposed profit; which tendeth not to the glory of the euer-liuing God: which is vnprofitable and vnfruitfull: which edifieth neither the hearer, nor the speaker. If then (good brethren in Christ Iesus) so great account must bee giuen of

euery

euery idle, vaine, and fruitles word; what account (thinke ye) shall be giuen for swearing, cursing, banning and blaspheming?

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sin of swearing is, who knoweth not? for the small infants and tender children in our streetes, haue cursed oaths *Ad vnguem*: At their fingers end; yea, at their tongues end too. What account shall the cursing and banning tongue giue, that Cruelly, Disdainefully, and Despightly speaketh against his neighbour? What account shall the blasphemous person giue, that speaketh contemptuously of God, and saith that Christ did cast out diuels through the name of Belzebub? If the iust shall scarce be saued, where shall the sinner appeare? If account must bee made of euery idle word, Lord, what account shall they make, that rap and vomite out blasphemies against the terrible Iudge of Heauen and Earth?

Wor. 31.18.

1.4.18.

As men think, and fondly imagine, that the sinne of thought (vnles it proceed into outward act) is but a small sin: so liketh

do they imagine of idle words, that they are but small sinnes, and a small account for them shall be giuen.

But let all the world know, that no sin can bee said to be small in respect of it owne nature, for the least sinne that can be committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomelesse pit of hell. Yet, notwithstanding, an idle word in respect of other sinnes, may be said to be a small sinne: yet as small as it is, it is able damne the soule for euer.

Well therefore saith *Petrus Damianus*, *Pet. Dam sermone secundo de vitio linguæ; Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat, intelligat & perhorreſcat ſententiam horribilem, extremique iudicij terrorem, &c.* that is, Heare ô vaine babling tongue, heare ô idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of iudgement: hee that hath hands to slay, hath hee not eares to heare? He saith: that of euery idle word that men shall speake they shall giue an account thereof at the day of iudgement.

Though an idle word be a small sinne

in

in respect of greater sins, yet nevertheless an innumerable company of idle words, congested, accumulated, and heaped up together, they will make a mighty sin. *Quid penna lenius? quid millio brevius?* What is lighter then a feather? and what is shorter then the seed-mill? yet, notwithstanding, an innumerable company of feathers trussed up together, will breake the Porters backe. Small were the gnats that troubled Pharoah, yet they being innumerable overcame proud Pharoah, and all the power of Egypt. An houre is but a short time, but *Dum hora hora continua successione congeritur:* While one houre by continuall succession is added to another, the whole course of our liues is finished. *Quid saxo durius, quid aqua liquidius?* What is harder then a stone, and what is softer then the water? yet a wise-man saith. *Gutta cavat lapidem, consumitur annulus usu:* that is, Water by continuall droppes doth eate vp the stone, and a Ring by continuall vse is worne in peeces. So an idle word, although it bee but a small sinne, yet many a little makes a mickle, many of them heaped up together make an intolerable lump.

Exod 2.

It hath bene, is, and euer will be, the fond nature of man, to imagine sin a great deale lesser then indeed it is. A man would thinke that Adam (through the diuels suggestion, and through the abuse of his owne free-will) eating of the forbidden fruite, had committed but a small trespasse: yet he was guilty of euerlasting torment for the same. A man would thinke, that that poore man had committed but a small sin in gathering chips (of mere necessity) on a Sabboth day: yet he was by the Law stoned for his labour. A man would thinke that Peter had giuen his Maister good counsell (when as Christ told him that he must go to Ierusalem, & there suffer many things:) saying, Mayster, fauour thy selfe and go not: yet her was called Sathan for his labour. A man would thinke that Ananias and Saphira had committed but a small sin, when as they did detaine part of the Apostles money, for feare of after-claps, and protested the contrary with a lie, yet they died both suddenly at the feete of Peter. So a man would thinke, that an idle word were but a small sin: yet Christ saith here, that a great account must bee made for the same.

Gen. 3. 6.

Numb. 15. 36.

Mat 16, 22. 23.

Act. 5. 5.

Mat.12.3.5 same; For by thy words thou shalt be iustified, and by thy words thou shalt bee condemned. Seeing this is true, it behoueth euery man to set a watch before the doze of his lippes, and to kéepe his tongue from idle and euill wozds, that he may obEccl.14.8. taine that blessednesse: Blessed is hee that hath not fallen by the words of his mouth.

3 Works. 3 Mee must giue an account of our wozks: as it appeareth to the Corinthians: 2.Cor.5.10. We must all appeare before the iudgement seat of Christ, and there receiue according to our works. Againe, the Preacher saith: Eccle.12.14. That God will bring to iudgement euery work, with euery secret thing, whether it be good or euill. He that hath liued in sin shall receiue the reward of sinne, which is death and damnation; and hee that hath liued in faith and amendment of life, shall receiue a crowne of glory, which the Lord will giue him at that day.

It is the duty therefore of euery Christian to labour and endeuour with all diligent carefulnes to liue well, that at the day of iudgement he may speed well. Expressed *Bene viuere*, that is, liue well, should bee the delightsome poesie, and sweete perfumed

med Nosegay of euery Christian: thus liue well, that thou maist die well, and after death eternally speed well, obtaining that blessednesse, Blessed are they that die in the Lord.

4 Wee must giue an account of our temporall goods, how wee haue gotten them, whether iustly, or vniustly: how we haue spent them, whether wee haue cloathed the naked with them, or whether we haue made naked the cloathed for them, how we haue disposed them, least there be any debate for them after wee bee gone: therefore Esay telling Ezekiah ẏ he should not liue but die, saith: *Dispone domum tuam, &c.* Set thine house in order, for thou must not liue but die. How then shall those griping vultures make an account, that haue by oppression vndone their brethren? The world is growne so heard-hearted, that men will rather suffer their brethren to sterue in the stréets, then to succor or releiue them: the dogs shall haue the remnant of the rich mans table, before poore Lazarus shal haue one crum that falleth from the same. How shall these flinty hearts looke for one dram of mercy at the day of iudgement?

4 Goods.

Esay 38. 1.

Luk. 16. 21

Let

Let them looke with what measure they haue measured to others, it shall be measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall cry themselues and shall not be heard: if they will be partakers with the Saints of the ioyes of heauen, their brethren must bee partakers with them of their wealth on earth: for this is to treasure vp treasures in heauen, to lay out their treasures on earth.

Let men therefore so vse their temporall goods, and worldly riches, as they may at the day of account receiue a crowne of immortall glory.

5 Time. 5 We must giue an account of the time wherein we liue, and of our seuerall vocations, how wee haue employed our selues in the same.

Bernard. Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est.* All the time that God hath giuen thee, shall bee required at thy hands, how thou hast spent it: Whether in the seruice of God, or in the seruice of Sathan.

The Prince must giue an account how he hath gouerned his Kingdome: whether he

witnesse against thee: yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testes*: Thy conscience is a thousand witnesses to condemne thee. The Diuell shall plead hard (most pittifull wretch) for thy soule and body, accusing thee on this manner: *O Iudex iustissime*, O most iust Iudge, thou hast, in the abounddance of thy loue, suffered many torments of hell vpon the crosse at Golgotha, for the redemption of this wretch: thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse: yet neuerthelesse hee hath despised thee, and hated thy instruction, and hath chosen rather to follow mee, then thee; rather to walke in iniquity, after my example, then in holinesse of life, after thine; hee hath chosen to bee my seruant, rather then thine: therefore what remaineth, but that thou shouldest refuse him, that refused thee; and that I should receiue him to euerlasting torments, that hath hitherto serued me?

Psal. 50. 21
Psal. 50. 4
Rom. 2. 15

When thou (poore soule) shalt heare this pittifull Plea, and confesse the same to bee too true: what shall become of thee, or whither shalt thou turne thee for comfort?

lost: Alacke, alacke, thou shalt haue no hope of saluation: for about thée, thou shalt sée the Iudge angry with thée for thy sins, and the blessed Angels reioycing & laughing at thy destruction: beneath thée, thou shalt sée hell open, & the fiery furnace ready to receiue thée to torment: on thy right hand shall bée thy sinnes accusing thée: on thy left hand, the Diuels ready to execute Gods iudgements vpon thée: within thée shall lye thy conscience gnawing: without thée, the damned crue bewailing: on euery side fire burning; & then shalt thou receiue this lamentable sentence: Goe from me ye cursed, into euerlasting fire, which is prepared for the diuell and his Angels. Euery one of these words are able to cut thy heart asunder, Goe from me: Hitherto I haue béen a father to thée, I haue bestowed many comfortable benefits vpon thée, I haue had great care of thée; but now go from me into torments inexpressible, where thou shalt cry vnto mée, but I will not heare thée: in torment shalt thou lye comfortlesse, in hell thy torment shall be endlesse, I will put a gulfe betweene thée and mée, to make thy torments remediless: thou shalt

Mat. 25. 41

Goe.

shalt be dying alwayes, yet neuer dead: thou shalt seeke death, but neuer finde it: thou shalt be burning alwayes, yet neuer burnt to death: thy meate shall be griping hunger, and famine intollerable: thy drink shall be lakes of fire and brimstone: thy musicke shall be howling & rearing of crying Diuels, and weeping, wailing, and gnashing of teeth. Apoc. 9. 6 Luke 6. 25 Psal. 11. 6. Mat. 13. 42

Ye cursed. Thou hast been called hitherto by renowned & glorious titles; as Prince, Duke, Noble, Reuerend, Maister, &c. But now thou shalt haue another title: thou shalt be called Cursed: cursed shalt thou be of God, whose curse is *pœnarum infl:ictio, id est*: punishment; cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientiæ cruciamen, id est*: vexation of thy conscience. Cursed shalt thou be of all the Diuels in hell, whose curse is *pœnarum executio, id est*: the execution of thy punishment prescribed; according to that of the Poet; *Minos examen, Radamanthus dat cruciamen: tertius heu frater tertia iura tenet, id est*: One Diuell rippeth vp thy examination, another Diuell tormenteth thee, the third is not behinde to adde one torment Ye cursed

to another vpon thee. Cursed moreouer shalt thou be of all the damned crue, whose curse is *pœnarum aggrauatio, id est:* the augmentation of thy torment: Thus cursed shalt thou be of all things for euermore.

Into euerlasting fire

Into euerlasting fire. O miserable torment! There were some comfort to the damned soule, if these torments should haue end; but that shall neuer be. O miserable wretch! thou shalt be bound hand and foot, and cast into this euerlasting fire, in respect of which fire, all earthly elementall fire is but as fire painted on a wall; thy torments shall be endlesse, easelesse, and remedilesse.

Mat. 22. 13

Which is prepared

Which is prepared for the Diuell and his Angels: Heauen was prepared for thee, & not hel: thou wert borne to glory, and not to torment; but because thou hast chosen to follow the Diuell, and not me, therefore, Go from me yee cursed into euerlasting fire, which is prepared for the Diuell, and thee his wicked Angell; where thou shalt lye weeping, and wailing, and gnashing of thy teeth for euermore.

The consideration of these things should stir vp euery Christian to wake about him, to

to be careful & circumspect to all his waies, that hee tread not his shoe awry at any time, that he offend not this feareful iudge in any thing, that at this day of iudgment he may find him a gentle & loving Lambe, and not a Lyon of Iuda: for as to the wicked this Iudge is terrible, so to the godly he is a friendly and a welcome Iudge: as to the wicked the day of Iudgement is a day of desolation, a day of clouds & blackenesse; so to the godly it is a day of redemption: yea the godly shall leape for ioy at that day; and for the coming of that day, the blessed Spirits in heauen cry out, saying: How long Lord; and the blessed ones vpon earth desire the comming of this day also, saying with Paul, *Cupimus dissolui, & esse cum Christo, id est*: We desire to be dissolued, and to be with Christ; and praying with Iohn, *Veni Domine Iesu*; Come Lord Iesus, come quickly.

Zeph. 1. 15

Apoc. 6. 9 10.

Phil. 1. 23

Apoc. 22

Let euery Christian therefore so lead his life, that it may go well with him at y day: What if I haue all the world, and loose my soule at that day, what doth it profit me?

Mat. 16, 26

If a man be called to appeare before some earthly Iudge, he will haue an spe-

ciall care to array himselfe in the best manner he may, and to behaue himselfe accordingly, that he may be the better accepted of him. So euery Christian against the day of iudgement, when he must appeare before the King of Kings, and Iudge of all the world, must haue an especiall care to put on the wedding garment of Christs righteousnesse and regeneration, lest he be sent packing to hell with the wicked, and all those that forget God.

Hest. 4, 2 Mordecay, because he went basely in sackecloth, could not be permitted to come into the Kings palace: and dost thou think (whatsoeuer thou art) that thou shalt be admitted into that glorious Palace of the King of heauen, hauing on the stinking, defiled, and abhominable garment of impurity, and the menstruous cloth of iniquity? No, no, the Lord will spue thee out of his mouth: a stinking carkas stinketh not so before men, as a polluted sinner in the nostrils of Almighty God.

Dan. 1, 4 Nebuchadnezzar would haue no children in his Palace, but those that were wise and beautifull: and dost thou think that the King of heauen & earth will haue any

any fooles: that is, sinners (for the sinner is called a foole in the Scripture: The foole hath said in his heart there is no God) to dwell with him in his Palace: or doest thou thinke that any vgly person shall be suffered there, that is, any sinner: (for the sinner is an vgly, and abhominable thing in the sight of God:) No, the Lord will entertaine none into his kingdome, but such as are beautifull, shining in holinesse, purity, and righteousnesse, as the portals of the burnish Sunne: such as are without spot or wrinkle, *Omnino ad imaginem suam*: altogether like vnto him: holy as he is holy, pure as he is pure: Such will the Lord haue in his kingdome to sing Hallelujah: Saluation, and Glory, and Honour, and power be to the Lord our God. Psal. 14, 1 Apoc. 19, 1

Therfore as the theefe is exceeding prouident, & very carefull how he may answere the Iudge at the barre: and as in earthly Courts men will be very carefull to prouide an answere against they be called: yea, and wil make some friend to ỹ iudge, that they may spéd the better: so likewise euery Christian Soule should carefully prouide a good answere against he be cited

by the Apparitour Death, to appeare before Christ at the generall Court of Heauen: And that then it may goe well with him, let him get some friend to moue the Iudge in his behalfe, as he tendereth the welfare of his deere soule. And who must that friend bee? Not Mary, nor Peter, but it must be Christ Iesus, that sitteth at ẏ right hand of his Father in glory, and maketh daily intercession for the sins of the whole world. Get him for thy Proctour (who offereth himselfe to all) and then happy shalt thou be; the Diuell shall not preuaile against thee; for Christ hath broken his head: the gates of hell shall not preuaile against thee; for Christ hath conquered them: and death shall not hold thee captiue; for Christ hath ouercome it: Happy art thou that art in such a case; yea blessed art thou if thou hast the Lord for thy God.

Psa. 144. 15

Thus much for the third part of this Text: namely, of the Iudge to whom we must giue an account.

Text. But I say vnto you, that of euery Idle word, &c.

The 4th. part. 4 When we shall giue an account: It is said here at the day of Iudgement.

The

The time when this great and generall day shall be, cannot be knowne of mortall man: yea, it is not for man to know of it: as we may reade in the Acts: It is not for you to know the times and seasons, which God hath put in his owne power: yea, Christ himselfe knoweth not of this day. But of that day and houre (saith Marke) knoweth no man, no, not the Angels which are in heauen, neither the Son himselfe, saue the Father, *id est*: Christ according to his humane nature knoweth not of it, but according to his diuine nature, he knoweth of it as well as God the Father: for hee is coequall with God the Father in knowledge, wisedome, and in all things whatsoeuer: yea, hee knew of this day before the foundation of the world was laid; yea, he himselfe shall sit Iudge at that day. Act. 1. 7. Marke 13

God will not haue vs know of this day, when it shall be, for these three causes.

1 To proue and try our patience, faith, and other vertues: to see whether wee will put our whole trust and affiance in him, although we know not the time of our dissolution. 1

2 To bridle our curiosity, and perish inquisition 2

inquisition after such (too high) matters: *quæ supràmos, nihil ad nos*: That which is aboue our capacity, we ought not to meddle withall. *Aristotle.*

3 To keepe vs in continuall watchfulnesse: for if we knew certainely the day of death and iudgement, surely it would be a great and forcible motiue to draw vs to a wise, negligent, and secure kind of life. Watch therefore (saith the Euangelist) because ye know not when your Maister will come. For these three causes the Lord will not haue vs know of the time of iudgement. 3 *Mat. 24. 42*

Although (my beloued in Christ) wee know not the certainety of the time of this day: yet neuertheleſſe we muſt know, that this great and generall day cannot bee far off, both according to the prophesies of holy Fathers, as also to the truth of holy Scriptures.

Augustine, in his booke vpon Genesis, against the Manichees saith, that the world should last sixe ages: the first from Adam to Noah: the second from Noah to Abraham: the third from Abraham to Dauid: the fourth from Dauid to the transmigration *Augustine.*

of

of Babylon: the fifth from the transmigration of Babylon, to the comming of Christ in the flesh: the sixth from the comming of Christ in the flesh, to his comming againe to iudgement. So that according to his prophecy we liue in the last age, which last age is called of Iohn, *Hora extrema*, or *hora nouissima*, the last houre: but how long this last houre doth last, hee that is α and ω the first and the last, the euerlasting God alone doth know. 1. Ioh. 2. 28

The Hebrewes they boast of the prophecy of Eliah, a great man in those daies: hee prophecied that the world should last 6000 yeares: 2000 before the law, 2000 vnder the law, and 2000 from Christ to Christ. *Eliah.*

If this his prophecy holdes true, the world cannot last 400 yeares: for since Christ his comming in the flesh, it was 1613 at Christs tide last past according to the computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre, for *Humanum est errare*: Man may, yea and doth many times erre.

Saint Paul saith to the Corinthians:

We

1. Co. 10. 11. Wee are they vpon whom the ends of the world are come. If therfore the ends of the world were come vpon them that lined aboue 1560 yeares ago, then surely domes day cannot now possibly be farre off.

Iam. 5. 9. Iames likewise saith: Behold the Iudge standeth before the dore.

Mat. 3. 2. Iohn Baptist preached repentance to the Iewes, saying: Repent, for the Kingdome of heauen is at hand.

So that by these places of Scripture it is euident that the generall day of iudgement is at hand: as also by the signes and tokens which should go before this day immediately, of which many, yea almost all are already fulfilled.

Moreouer, wee must (deare brethren) know that there is a two-fold iudgement; the one called a particular iudgement, the other called a generall iudgement.

1 Death what. 1 The particular iudgement is exercised and executed vpon euery man immediately after death, which is, *Segregatio animæ à corpore*: a separation of the soule from the body.

Of this particular iudgement we may read in the Epistle to the Hebrewes: It is appointed

appointed vnto men, that they shall once die, and after that commeth iudgement. Heb. 9.27. 2.Es.14.15

And though the generall iudgement commeth not these 4000 yeares; yet particular iudgement commeth at the day of our death, and looke as we at the day of our death shall be found, so shall we be iudged: and as we then shall be iudged, so shall wee be iudged at the generall iudgement.

2 The generall iudgement (of which this Scripture speaketh) is exercised and executed vpon all men together by Christ: who shall by his power raise all those vp againe that haue bene dead from the beginning of the world, to that time: and they shall bee presented all together (being againe vnited to their soules) before Christs tribunall seate, who shal come downe in a cloud from heauen, in great Maiesty and glory, with thousands of blessed Angels attending vpon him: and he shall giue sentence vpon all in generall: the wicked shall be cast into euerlasting fire, and the godly he shall cary vp with him into Cœlum Empiræum, the third, and highest heauen, (where hee now in body reigneth and remaineth) there to reape ioyes vnspeakeable for euermore.

But

Obiect. But some man may obiect and say, why (I pray you) shall there be a generall iudgement, when as all are iudged in the particular iudgement? what shall there bee the iudgements executed?

Answere. There shall (notwithstanding the particular) be a generall iudgement, and that for three causes.

1 1 Because in the particular iudgement the soule of man is iudged onely, but the body soule and body shall be iudged.

2 2 In the particular iudgement, the soule onely is either rewarded or punished: but then both soule and body either shall be rewarded with ioyes, or punished with torments.

3 3 There shall be a generall iudgement to declare to all the world, assembled together, the iust iudgement of God, that he hath iustly saued the godly, and iustly condemned the wicked: yea, the very wicked themselues shall confesse no lesse.

By reason of this generall iudgement some light-braind hereticks there bee that say, that there is no particular iudgement at all, and that the soule immediately after death is not iudged; for whereas it is said

bodi

hodie mecum eris in Paradiso, To day thou shalt be with mee in Paradise, the speech of our Sauiour to the thiefe: they take that word (*hodie, id est*, to day) for 1000 yeares; and bring for proofe hereof the place of the Psalme, A thousand yeares in thy sight are as yesterday. Luk. 23. 43. Psal. 90. 4.

But to answere them: this place of Scripture is not so to bee vnderstood, as that a thousand yeares should be taken for a day, or a day for a thousand yeares: for he saith not a thousand yeares are a day: but a thousand yeares in the sight of God, that is, in respect of the eternity & euerlastingnesse of God, are as a day: It is therefore spoken on this manner to expresse the eternity of God, as if he should say, a thousand yeares with man, in respect of the eternity of God, are but as a day: for as many as are, haue bene, and euer shall be the daies of man, so many thousand, yea, so many thousand thousands yeares is the eternity of God: hee is and is the first and the last, before all beginnings, and shall neuer haue ending.

Againe, they alledge that place of Genesis; in that day that thou eatest thereof; Gen. 2. 17.

(namely

(namely of the forbidden fruit) thou shalt die the death.

Obiect. Now (saith the heretique) that day they died not, but lived many hundred yeares after: therefore by a day is understood many hundred yeares.

Answere. But I answeare, that, that day (wherein Adam did eate of the forbidden fruite) euen that day did he die: that is, that day by sinne he was separated from God, then the which separation no death is greater;

Augustine. for, *Vt vita corporis est anima, ita vita animæ est deus; tolle animam, perit corpus, tolle Deum, moritur anima; id est:* As the soule is the life of the body, so God is the life of the soule, take away the soule, the body dieth; take away God, the soule is dead: So that Adam that day died in soule, being separated from the Lord; yea that day Adam was made subiect to death in this life, and in the life to come; that day he had the beginnings of death seasing vpon him: for he was presently cast out of Paradise into the ragged world, he was cursed and all his posterity, yea, he should haue gone to hell, had not the second Adam broken the head of the subtile serpent that inticed him to sin. Yea,

the

The description of the Maiesty of God, in these words contained (Which art) is double.

First, A description of his immutability, *Which art.*. 1 Which art.

The Lord in his essence is immutable, and in his attributes without shadow of change, the Lord therefore sending Moses to Pharoah, bad him say on this manner: Iam, hath sent mee. *Note.* Exod. 3. 14

And as God is thus immutable in his Essence and Attributes, so is hée immutable in his Word: Heauen and earth shall passe away: but my words shall not passe away. Mat. 24. 35

And this is a doctrine of much comfort, that the Lord in his word and promise is vnalterable, and without mutability or change.

Secondly, A description of his eternity: *Which art.* 2

The Lord is to day, yesterday, and the same for euer; hée was before all beginning, and shall neuer haue ending: hée was not in time, neither shall hée end in time, but remaineth the same for euer. *Note.*

Secondly, A description of Gods habi- 3 In heauen

tion, in these words: In heauen.

Wee are here to know, that God cannot properly bee said to bee in a place, because hee is an infinite, and incomprehensible Spirit: Hee is in heauen by his glory, in earth by his mercy, in hell by his vindicts, and in the depth of the seas by his miracles. Behold, the heauens, and the heauens of heauens are not able to containe the Lord, Heauen is his seate, earth is his foote-stoole, &c.

1.King.8. 27.

Yet the Lord is said to bee in heauen, as Psal. 2.4. But hee that dwelleth in heauen shall laugh them to scorne, and Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high: that is, In heauen, and Psal. 123.1. I lift vp mine eies to thee, that dwellest in the heauens.

Psal. 2.4.

Psal.133.5

Psal.123.1

God is said especially to bee in heauen, for these foure causes.

1 First, because his glory is most manifested in heauen: euen as the seate of the soule, the head and the heart may bee said to bee, because the soule is most seene there, though it bee not in any one place of the body included: so the Lord is said to bee in heauen

heauen, because his glory doth there most appeare.

Secondly, because heauen is the place where Christs Body is, and heauen is the Pallace of Angels, and Court of Saints, where they behold the glorious face of God. 2

Thirdly, because God doth there raigne perfectly, and to him there is done absolute obedience. 3

Fourthly, because from thence hée manifesteth himselfe to vs, by reuelations, oracles, visions, and the like; and from thence hée gouerneth the world, sending light, heate, raine, and such like. 4

So that, in that hée is said to bée in heauen, his Maiesty doth not onely appeare, but also his Dominion and Power, to which, all things in heauen and earth are subiect; as his goodnesse in the word (Father) so his power in these words (in heauen) are manifested to vs. Note.

This therefore first teacheth vs, that wée must humble our selues in our prayers before the great God of heauen and earth, Who is able to damne both body and soule in hel-fire. Vses. 1

2 Secondly, wee must come before him with all possible reuerence, because he is not an ignoble father, or earthly, but an heauenly Father, and a glorious Maiesty.

3 Thirdly, wee must mount vp our hearts to heauen when wee pray, and there bee present with God.

4 Fourthly, wee must pray especially for heauenly things, wee must looke for all good things for body and soule from thence, and our conuersations must likewise bee holy and heauenly.

Thus much of the second part of this Preface.

The second part. The second part of this Prayer, are the Petitions themselues, in number six.

The first three concerne Gods glory, the latter three our owne good.

The first Petition. The first Petition: Hallowed bee thy name.

Note. This is put in the first place to shew that Gods glory is to bee preferred aboue all things, euen aboue the care of our owne soules saluation.

Hallowed, By hallowed, or sanctified, is not meant that wee should adde holinesse to God; but

to acknowledge Gods Maiesty holy, and euery way excellent, as it is: the like phrase is vsed in the Gospell of Luke, Wisedome is iustified of her children: that is, acknowledged and declared to bee iust. Luk. 7.35.

By the name of God is not here meant his commandements, as Leuiticus 22.32. Neither the authority of God, as Math. 28.19. But by the name of God is vnderstood the Essence of God, as 1.King.5.5. and Psal.116.13. and his Attributes, by which his Maiesty is made knowne in some measure to vs, as his Wisedome, Power, Holinesse, Mercy, Iustice &c. Name.

So that in this Petition wee desire these three things.

First, that wee may bee enlightned to know the Maiesty of God aright. 1

Secondly, that wee may confesse and acknowledge the Lord to bee such a one, as the Scriptures haue recorded of him concerning his Greatnesse, Worthinesse, and Attributes. that hee is a spirituall substance, most wise, most holy, eternall, infinite: that hee is great without quantity, pure without quality, euerlasting without time, in his greatnesse infinite, in his 2

power omnipotent, in his wisedome inestimable, in his iudgements terrible; Invisible, yet seeing all things; immutable, yet changing all things; immoueable, yet mouing all things.

3 Thirdly, that wee may giue vnto him his due honour, and beare his image of holinesse before the world; in the heart by louing him and beleeuing in him; in the tongue by reuerent speaking of him, by praying to him, and praising him; in the whole man by obeying him, and holily liuing to him.

These therefore faile in the performance of this first Petition.

1 First, all Athiests that acknowledge no God.

2 Secondly, all heathen Idolaters, and ignorant persons, that worship not God aright.

3 Thirdly, all Infidels, that depend not vpon his all-commanding power and might.

4 Fourthly, all proud persons, that seek not Gods glory but their owne.

5 Fithly, all swearers, and all that vnreuerently take the name of this great Ie-

houa

houah in their mouthes.

Sixthly, all heard-hearts, that will neither bee allured by his mercies, nor moued by his iudgements. 6

Seuenthly, all vnthankefull wretches for the benefits continually receiued from him. 7

Eightly, all that are negligent in offering vp the spirituall sacrifice of prayer, and call not vpon his name. 8

Ninthly, all prophane people, and vngodly liuers whatsoeuer, as Adulterers, Drunkards, Lyers, &c. 9

Thus much concerning the first Petition.

The second Petition: Thy Kingdome Come. The second Petition. Thy

This word (Thy) sheweth that there is a double Kingdome. First, the Kingdome of God, Secondly, the Kingdome of Sathan, called the Kingdome of Darkenesse, Colloss. 1. 13. Wee pray therefore that sin may not reigne in our mortall bodies, that wee may not bee bond-slaues to the Prince of the aire, but that the Lord would admit vs into his Kingdome, and rule and

raigne ouer vs by his holy Word and Spirit.

Kingdome

This word (Kingdome) is taken many waies in the Scriptures.

1

First, it is taken for the gouernement of the whole world: as Psal. 145. 13. Thy Kingdome is an euerlasting Kingdome, and thy Dominion endureth throughout all ages.

Psal.145. 13.

2

Secondly, it is taken for that gouernment whereby the Lord ruleth and reigneth in the hearts of the Elect in this world, by his word and Spirit, which is called the Kingdome of Grace. The Kingdome of God is within vs, Luke 17.21.

Luk.17.21

3

Thirdly, It is taken for that gouernement whereby hee ruleth in heauen, most perfectly in the Saints and Angels, and this is called the Kingdome of Glory, In this Kingdome the Elect shall raigne with Christ for euer. Psal. 49. 14.

In this Petition, the first acceptance is not to bee vnderstood, but the second of Grace, and the third of Glory.

So that in this Petition wee desire these three things.

1

First that the Lord would build in vs

the

the Kingdome of Grace, and rule in our hearts by his word and Spirit, sanctifying our spirits to all obedience and godlinesse.

Secondly, that this Kingdome of grace may bee increased in vs daily, that wee may grow, Ephe. 4. 15. in grace and godlinesse, from the measure of the gift of Christ, Ephe. 4. 7. to the measure of the age of the fulnesse of Christ, Eph 4. 13. 2

Thirdly, that our hearts may bee inflamed to long for, and desire the Kingdome of glory, that sinne and all wickednesse confounded, wee may perfectly glorify our heauenly Creatour, as Paul prayed, Phil. 1. 23. I desire to bee dissolued and bee with Christ, and as the Saints of God, Rom. 8. 23. Wee that haue receiued the first fruites of the Spirit, euen wee doe sigh and mourne, waiting for the adoption, euen the redemption of our body. 3 Phil. 1. 23. Rom. 8. 23

These therefore faile in the performance of this second Petition.

First, they that suffer sinne to reigne in their mortall members, and yeeld obedience thereunto. 1

Secondly, they that quench the Spirit of God, and will not bee ruled by the good motions 2

motions and holy directions of the same.

3 Thirdly, they that make no conscience of their waies, that contemne the counsell and hearing of the word, and pray not heartily, for the free passage and flourishing estate of the same.

4 Fourthly, they that labour not for perfection in grace.

5 Fifthly, they that are not prepared for the comming of Christ, neither wish nor long for his appearance in glory.

Thus much concerning the second Petition.

The third Petition. The third Petition, Thy will bee done in earth as it is in heauen.

Will. The will of God is double.

1 First, An hidden will: which is the immutable purpose and decree of future euents: Which will is alwaies done, neither can it bee changed, or altred by any. My counsell shall stand, and I will doe whatsoeuer I will, Esay 46.10. Neither can any resist this will: as Prou. 21.30. There is no wisedome, no vnderstanding, no counsell against the Lord.

Isa. 46.10.

Pro. 21.30

2 Secondly, the will of God is taken metapho-

metaphorically, for whatsoeuer doth declare his will and proceed from the same, as his precepts, counsels, and lawes, which the Apostle calleth the Good will of God, Rom. 12. 2. and this will is called the Reuealed will of God: because it is reuealed vnto vs by his word; of this will wee reade Psal. 103. 21. Praise the Lord, all yee his seruants which doe his will: that is, his commandements: this is the will which wee pray may bee done. Rom. 12. 2. Psal. 103. 21

So that in this Petition wee desire these three things.

First, to deny our selues and our owne wils, and to doe the will of God, and to subiect our wils to Gods will, as well in aduersity, as prosperity. Thy will, 1

Secondly, to doe it without delay, while wee are vpon the face of the earth breathing. In earth. 2

Thirdly, to doe it as the Angels doe it in heauen; that is, zealously, readily, carefully, and sincerely. The Cherubins haue six wings: two to couer themselues from the face of the Lord, two to couer their faces from men; and two to flie withall, and to doe the will of their Creatour, as Psal. 103. As in heauen. 3

s it is. 103.20. Euen as: these words doe not here signifie equality but similitude, as some imagine, because wee cannot doe the will of God so perfectly as the Angels doe: yet, in my iudgement, wee ought to striue for perfection, and resolue perfect obedience to his will.

These therefore faile in the performance of this third Petition.

1 First, the Papist that doth imagine hee hath free-will to doe that which is good.

2 Secondly, they that follow their owne will either in life or iudgement.

3 Thirdly, they that will not with patience submit their wils to Gods will in aduersity.

4 Fourthly, they that put off their obedience till their death-bed, and refuse to giue their whole life to the doing of Gods will on earth.

5 Fifthly, they that are contented with imperfect obedience, taking men and not Angels for their example.

6 Sixthly, they that are luke-warme in the seruice of God, and not zealous.

7 Seuenthly, they that seeme to doe Gods will, and doe it to bee seene of men.

as

as hypocrites: and doe it not sincerely.

Thus much concerning the third Petition.

The fourth Petition. Giue vs this day our daily bread. The 4th Petition.

Giue: wee are taught from hence to seeke our fode and maintenance from God, for hee is Lord and giuer of all good things. Giue

Ob. The rich man, that hath plenty, needeth not to call vpon God in this Petition. Obiect.

Ans. Rich men, if they want Gods blessing, they haue nothing, but want (in effect) all. Rich men therefore daily must haue this word (Giue) in their mouthes, notwithstanding their abundance, and that for these two causes. Answere.

First, that God would preserue that which they haue, for many of rich doe soone become poore, by fire, water, theeues, &c. 1

Secondly, that God would blesse it vnto him; for a chip, yea a stone will nourish life as soone as bread, if Gods blessing bee not vpon it: therefore it is called the Staffe of bread: Esay 3. 1. Take away a Esay 3.1. 2

staffe

staffe from an old man and hée falleth; so take away Gods blessing from the bread, and it is vnprofitable.

This day. This day: the Lord will haue vs pray for the present day, and not for longer time, for these three causes.

1 First, that hereby wée may bée brought to depend vpon his continuall prouidence by faith from day to day; thus hée dealt with Israel for Manna: Exod. 16.

2 Secondly, that wée may hereby lay aside our excessiue care and prouision for the things of this life.

3 Thirdly, that hereby wée may bée brought to sée the vncertainty of our liues, that wée cannot promise to our selues so much as to morrow, as wée may reade in Iam. 4. 14. Iam. 4. 14. to day therefore wée begge our daily bread, to morrow (it may bée) wée shall haue no néede of this Petition.

Our Our: though this bread bée the Lords guift, yet for these two causes it is called our.

1 First, to shew vnto vs that in Christ wée haue right and interest in the good creatures of God, as in the 1. Corinth. 3. 22. 1. Cor. 3. Yee are Christs, and all things are yours.

God

God hath giuen vs Christ and in him all things; they are but vsurpers that receiue them out of Christ.

Secondly, to shew that that bread is onely our which wee obtaine from God by diligent paines in a lawfull vocation. 2

Daily, because our liues cannot continue without a daily supply of these necessaries, as by common experience wee doe finde. Daily.

Bread, by bread is ment here (by the figure Synecdoche) all things necessary for this temporary life; as meate, drinke, cloth, peace, liberty, &c. so it is taken in Genesis, Thou shalt eate thy bread with the sweate of thy browes: that is, thou shalt get thy liuing by labour and the sweate of thy browes. Bread, Gen. 3. 19.

So that in this Petition wee desire these three things.

First, that God would in Christ vouchsafe vs all things necessary for the maintenance of our mortall life. 1

Secondly, that hee would blesse our paines and labours in our vocations to to this end and purpose. 2

Thirdly, that hee would giue them vn- 3

to

to vs at such times, and so often as natures necessity requireth, which is daily and hourely.

These therefore faile in the performance of this fourth Petition.

1 First, they that attribute to the creature vertue of refreshing, which commeth meerely from the blessing of the Creatour.

2 Secondly, that distrustfully hoord vp for time to come: as the fole Luke 12. Soule take thy rest, for thou hast goods laid vp for many yeares. Luk. 12. 19

3 Thirdly, they that eate not their owne bread, as Vsurers, Theeues, Theaters, Deceiuers, Lyers, &c.

4 Fourthly, that idly spend their daies without paines and labour in a lawfull vocation.

5 Fifthly, that pray for superfluous things, and for whatsoeuer is more then necessary.

6 Sixthly, that depend not vpon Gods prouidence, euen for the least things, as a morsell of bread.

7 Seuenthly, that are couetous, and not contented with that which they haue, more or lesse. If wee haue where-with to

bee

bee cloathed and in the feare of God, let vs therewith bee content.

Thus much concerning the fourth Petition.

The fifth Petition, And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. The fifth Petition.

Our sinnes are called debts in the Gospell of Luke 11. 4. in regard of the resemblance betweene them; for as a debt doth bind a man either to make satisfaction, or else to go to prison, so our sins bind vs, either to satisfie Gods iustice, or else to suffer eternall damnation. Forgiue, &c.

And because wee cannot, of our selues, satisfie the one, nor willingly would in our selues suffer the other, in Christ therefore wee sue to the Lord for the forgiuenesse of them.

And vnder this forgiuenesse of sinnes are vnderstood these benefites, as Justification, Sanctification, Redemption, and Glorification.

Againe, by sinne, heere is not meant the guilt onely, but the punishment also due to vs, for the same. Our sinne.

As wee forgiue.

As wee forgiue, &c. These words are not (as Papists imagine) the cause why God should forgiue vs, because wée forgiue others, but a signe that God will forgiue vs.

Therefore these words (as wee forgiue) are added for these two causes.

1 First, for our instruction: to teach vs that God requireth this at our hands, that wée should forgiue as wée would bée forgiuen; that wée should bée mercifull as hée is mercifull; you know how hee was serued that hauing his debt forgiuen him, would not forgiue his brother.

Math. 18. 34.

2 Secondly, for our comfort, to giue vs to vnderstand, that if wee which bee sinnefull men can remit wrongs and iniuries done against vs, much more will our heauenly Father (whose mercy is about all his workes) forgiue his seruants, when in true repentance, they shall turne vnto him. O hee is very ready to forgiue!

And in forgiuing our brethren wee are to know, that wee may forgiue the iniuries done against vs, but not the sinne there done against God: God onely forgiues sins: Hee that stealeth offendeth the La[illegible] th[illegible]

the iniury is done against him from whom hee stealeth, but the sinne against Gods Law, Thou shalt not steale: hee may forgiue the iniury, but God onely must the sinne.

So that in this Petition wee desire these three things.

First, vpon our confession and true humiliation for sinne, that it would please the Lord not to lay to our charge either the guilt or punishment of our sinnes, but in the righteousnesse and vnvtterable passions of Jesus Christ, hee would race them out of the booke of his memory, and saue our soules alive. 1

Secondly, that by the infallible testimony of his own Spirit, and by a resolute perswasion of faith, hee would assure our consciences of the free remission of them, and seale vs vnto the day of redemption. Eph. 4. 30. 2

Eph. 4. 30.

Thirdly, seeing God requireth the like forgiuenesse at our hands towards our brethren, wee further entreate his grace, that we may as heartily forgiue iniuries done against vs, as wee desire forgiuenesse of our owne sinnes at the hands of God. 3

These therefore faile in the performance of this first Petition.

1 First, the hereticall Monations are heere condemned, who deny forgiuenesse of sinnes after Baptisme.

2 Secondly, the Church of Rome also is here confounded, that auerreth that God doth remit the fault but not the punishment; a doctrine dangerous, discomfortable and diuelish.

3 Thirdly, the Catharists are here also confuted, who thinke they can bee without sinne in this life.

4 Fourthly, they that confesse not their sins, and grieue not for their corruptions.

5 Fifthly, that cannie (by wilfull disobedience) daily vpon Gods score, and haue neuer care to come out of his debt.

6 Sixthly, that endeuour not to keepe a cleere conscience towards God and men.

7 Seuenthly, that labour not for the peace of conscience, that the world can neither giue nor take away.

8. Eightly, that are so malitiously bent against their brethren, that by no meanes can bee brought to forgiue them; these men are so farre from forgiuenesse at the hands

of God, as (in effect) they pray that hee would neuer forgiue them, a matter most fearefull, and much to bee lamented.

Thus much concerning the fifth Petition.

The sixth Petition: And leade vs not into temptation, But deliuer vs from euill. The sixth Petition.

Leade vs not: to bee lead into temptation, is to bee ouercome of temptation, and ensnared therewith, as a fish is taken in the net: Christ was tempted, but not lead into temptation. Leade vs not.

God is said to leade vs into temptation in these two respects.

Firſt, because hee permitteth Sathan to tempt vs. 1

Secondly, because in his iuſtice hee vseth him as an inſtrument of his wrath. 2

Into temptation: Temptation in Scriptures is taken two manner of waies. Intotemptation.

Firſt, for that temptation wherewith the Lord doth prooue and try those that are his, of which Moſes speaketh: Exod. 20.20. Feare not, for God is come to proue you: that is, whether you will obey his Precepts as you promiſed, Ex.19.8. Ex.20.20. Ex.19.8.

Againe, Psal. 66. 10. Thou ô God hast proued vs, thou hast tried vs euen as siluer is tryed. Gods tryals alway tend to his owne glory, and the good of his children.

2 Secondly, it is taken (and that more generally) for that temptation wherewith the diuell doth assault men, and this is any inticement of the soule or heart (either by the corruption of mans nature, the allurements of the world, or the suggestion of the diuell) to any sinne.

And in this sence, God is said not to
1. Iam. 13. tempt any man. Iam. 13.

The Fathers define temptation to be a corrupt affection, tending, or enticing to euill: and to imagine this to come neere God, it is horrible blasphemy.

The matter of temptation is in vs, euen our owne concupiscence; the diuell needeth but to bring his bellowes to the fire, and it is forth-with kindled.

But deliuer, &c. But deliuer vs from euill; By euill is not heere meant temptation (for temptations are many times profitable) but by euill is meant the sin to which wee shall bee tempted by the diuel, the world, & our owne concupiscence, which is of it selfe simply euill.

Lead

Leade vs not into, &c. that is, though thou sufferest vs to bee tempted, yet suffer vs not to bee lead away and ouer-come of temptations, but deliuer vs from whatsoeuer euill wee shall at any time bee tempted to.

So that in this sixth and last Petition wee desire these three things.

First, wee craue for grace at the hands of God, whereby wee may withstand sin and repell the power of temptations, and not bee swallowed vp of them. 1

Secondly, wee craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, wee may not bee ouer-come of it, but ouer-come it, and bee deliuered from the power and slauery of it. 2

Thirdly, seeing sinne, many times, is more powerfull ouer vs, then grace in vs, wee desire that it may not take rooting in vs, to reigne in our mortall bodies, but speedily wee may bee recouered and deliuered from it. 3

These therefore faile in the performance of this Petition.

First, all that imagine God to bee the authour of sinne; God is the permitter but 1

not the Authour; God is the Authour of euery action, but not the Authour of the euill inherent.

2 Secondly, those that desire absolutely to bee freed from all temptations: for it is not said, let mee not bee tempted, but leade mee not into temptation; for alas, this is the greatest temptation of all, not to bee tempted at all.

3 Thirdly, those that presumptuously thinke, that of themselues they are able to withstand temptations, and of their owne power.

4 Fourthly, those that are carelesse, and respect not whether they ouer-come, or bee ouer-come of temptation; that are as ready to yeeld to temptation, as the diuell and the flesh are ready to tempt them.

5 Fifthly, those that liue and lie in sinne, and seeke not to bee deliuered from this their damnable estate.

6 Sixthly, those that flye not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the company of traders in iniquity.

Thus much concerning the sixth and last Petition.

The

The third and last part of this Prayer, is the conclusion, in these words set downe. For thine is the Kingdome, the Power, and the Glory, for euer and euer, Amen. The third part. The Conclusion.

For thine is the Kingdome. Thine is the Kingdome.

The Kingdome is said to be the Lords for these two causes.

First, because hee is owner of all things that are. 1

Secondly, because hee hath soueraigne rule ouer all things at his will. 2

The Power, All power is of God and from God that wee haue. The power.

And Glory, All glory is due to the Lord our God. And glory.

First, the reason why wee pray to God, is because, whatsoeuer wee haue, wee haue it from God, for hee is King and Lord ouer all: and whatsoeuer strength of grace wee haue, wee haue it from God, the fountaine and giuer of all grace. 1

Secondly, the reason why wee would haue our prayers granted, is that Gods Kingdome power and glory may bee aduanced, because the Kingdome and power is the Lords, to him wee pray; and because 2

all

all glory apperteyneth to him, wee returne to him thankes-giuing, and the glory of all; saying with the Psalmist, Not to vs ô Lord, not vnto vs, but vnto thy name giue the glory. Psa. 115.1.

These therefore faile in the right knowledge of this conclusion.

1 First, that deny the generall gouernement and prouidence of God, thinking all things come by fortune or chance.

2 Secondly, that deny his omnipotency, and that all power and strength doe come onely from God, and that rest vpon their abilities for any thing.

3 Thirdly, that take to themselues, or giue to any other glory, and honour, which onely are due to the Lord.

Amen. Amen, this last word is taken two waies.

1 First, for a witnesse of our faith, and then the acceptance of this word is, It shall bee so: wee beleeue that the Lord in his good time will grant our requests.

2 Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So-be-it, wee desire the Lord to grant our petitions made vnto him.

In

In the first acceptance wee are admonished to pray faithfully, in the second wee are admonished to pray feruently; which two (faithfully, and feruently) are the principall things to bee obserued in prayer.

And this word is to bee spoken as well of the Minister as the people, though for the most part the Minister putteth it off to the people.

These therefore faile in the right vse of this word.

First, that offer vp prayers to God, and are not perswaded in their hearts, that the Lord will heare them and helpe them; these finde small comfort in their prayers. 1

Secondly, that pray luke-warmely and coldly, their tongue walking, and their hearts without feeling; that are not earnest with the Lord, and that send them not vp with grones that cannot bee expressed. 2

Three prayers neuer speed for a blessing.

First, Timida, a Fearefull prayer, when wee beleeue not that wee shall bee heard. 1

Secondly, Tepida, a Luke-warme prayer, when wee pray in deadnesse of heart, and drowsinesse of minde, without feruency of Spirit. 2

Thirdly,

3 Thirdly, Temeraria, a Rash prayer; when wee pray either without wisedome, or due consideration.

Three prayers, spéd for a blessing.

1 First, Fidelis, a Faithfull prayer, when wée are perswaded, that in Christ the Lord will grant all good things vnto vs.

2 Secondly, Humilis, an Humble prayer; when wée (considering the greatnesse of Gods Maiesty, and our owne basenesse and vnworthinesse) in all humility and lowlinesse call vpon his name.

3 Thirdly, Feruens, a Feruent prayer, when wée powre out our hearts before God, when wée pray with zeale and entire deuotion of the soule.

Thus much concerning the Conclusion of the Lords Prayer.

The Lord of infinite mercy and of endlesse consolation, guide our hearts and direct our spirits, by the holy direction of his good Spirit, in all our prayers, and in all other our Christian duties, that wee may in them all giue him true seruice and answerable obedience, and so follow him faithfully and obediently in grace in this world

wo2ld, that wee may bee admitted to sing
Helleluiah to his Maiesty fo2 euermo2e in
the wo2ld to come, and that fo2 Christ
sus his sake, who is our onely Lo2d a
Sauiour, to whom with the Father
the blessed Spirit, three glo2ious Perso
but one and the selfe-same Essenti
God-head, wee offer vp, from the bot
tome of our hearts, all possible
Power, Honour, Dominio
on, and Thanksgiuing
fo2 euer and euer.

Amen.

FINIS.